

tion of a moral claim, while it has been universally conceded no legal claim exists, will only encourage them to apply at no distant date for a fuller satisfaction of the moral obligation which Quebec politicians have been so ready to admit.

It has been contended that a war of creeds and races in any country is fraught with the gravest dangers. This is undeniably true and a condition of things that all good citizens will earnestly strive to avert. The question, however, is pertinent, On whom in this instance here in Canada would the responsibility of precipitating such a fratricidal strife rest? On those who in the exercise of their undoubted rights of citizenship strenuously protest against the encroachments on their privileges as free men, and on the principles of civil and religious freedom which they hold sacred, or on the parties who meditate blow after blow on our free institutions? The free state that meekly permits her rights to be invaded is unfit for the exercise of national manhood, and will soon be under such tutors and governors as will in the end effectively teach her sons the value of the heritage their fathers by their cowardice had lost.

The politicians desire the speedy end of all agitation on this question of Jesuit aggression, but it will not very quickly subside. The public mind in Ontario, especially, is aroused as it has not been for many years. The vote in the House last week will not allay the anxiety and discontent occasioned by Quebec's subservience to papal assumptions. The very largeness of the vote will be to the people of this Province a matter of disquietude and will only intensify the concern for the future well-being of Canada that recent events have awakened. What steps will be taken it would be premature to anticipate, but the feelings roused by the vote in the Dominion Parliament make it clear that submissive acquiescence is inadmissible.

#### PROPER CARE OF THE BODY.

IN the present state of being, soul and body are to a certain extent, mutually dependent. The intimate connection between the two is as yet, at all events, an unsolved mystery. Whether science will be able to throw light upon this mystery is a matter of uncertainty, but that mind exercises a subtle power over the physical frame, and that the mind in turn is dependent on the condition of the body, are facts attested by universal experience. It may not be altogether an agreeable conviction, yet it is nevertheless true that a thoroughly healthy condition of mind is scarcely to be looked for in a body that is wasted and shattered by disease. That mind is superior to matter is evidenced by the strong power of will men are enabled to exercise in the heroic deeds they are sometimes called upon to achieve, and when we see a strongly resolute woman tending the sick and suffering with a self-sacrificing indifference to the claims of a fragile body, we have clear proofs that mind dominates matter. At the same time, physical nature makes a strong assertion of its claims. After the exacting strain is over, and the recuperative forces are at work, mind must, to a certain extent, be submissive. The body is not to be despised. It is God's workmanship, and ought to be governed by His laws.

It is now more generally understood than formerly that the care of the body is a Christian duty. It has to receive proper care, not merely because health and happiness are dependent on a due and conscientious regard to the laws of health, but their observance is one of the conditions by which men can best do the work that God requires of them for His glory and for the advancement of His Kingdom. There has been a tendency to depreciate the body, as if such depreciation were a necessary evidence of exalted spirituality. This is a delusion that receives no countenance from the Bible. Sanctity and slovenliness are incompatible. The ascetic notions prevalent among professors of religion in the third and fourth centuries, and down even to the sixteenth owe their origin neither to Old Testament, nor to New Testament religion, but to oriental paganism. The Persian belief that matter was the source of evil, that it was itself inherently evil, largely coloured the thought of the west. It was adopted by the Neo-Platonists of Alexandria, found favour in the speculations of the early Christian philosophers, and in due time received practical embodiment in Monasticism. Withdrawal from the world did not release the hermits from worldliness, nor free them from the trammels of the body. It could not be starved into absolute subjection. Sin entered the hermit's cave just as readily as it found access to the regal palace. A still further effect in this direction to mortify the body was made by the mediaeval flagellants who tortured themselves and each other in the hope that such bodily exercises would avail

much in working out their salvation. Such superstitions lingered long after the Reformation.

Recent advances in sanitation have shown that the Mosaic ceremonial code was in perfect accord with the laws of health as, these, by long and varied experience, have in our time become understood. The Son of Man during His earthly ministry showed in a great number of recorded instances His fullest sympathy with suffering humanity, and frequently put forth His power to heal all manner of bodily disease and sickness. The second table of the moral law is expressly designed for the advancement of man's welfare, spiritual and temporal. The laws of health, as revealed by modern scientific observation, are God's laws, and are binding on His creatures, and if they are disobeyed, like every other law, they are self-acting in the infliction of penalty. The body of every true Christian is by the inspired apostle described as a temple of the Holy Ghost. What a motive then should this supply to holy and godly living! A sound and vigorous body is a God-given blessing; it is a talent entrusted to its possessor's keeping, and for which he has an account to render. Every form of vice is an injury to the physical nature as it is a sin against God. The body is not the seat of sin, it is the soul. The body is but the instrument, and in doing evil acts, it carries out the soul's sinful purposes. Heredity has shown how true is the divine declaration that the sins of the fathers are visited upon the children to the third and fourth generations. These facts give a new emphasis to the apostle's declaration, "No man liveth to himself and no man dieth unto himself." Self-preservation, personal and relative well-being, individual and social happiness, doing the share of the work assigned us in this probationary state, enforce the truth that in keeping God's commands there is a great reward. There is a higher sanction still. He who gave His life a ransom for His people was bone of our bone and flesh of our flesh. He was in all points tempted and tried as we are, yet was without sin, that He might cleanse us from all iniquity. In the resurrection life Christ's people will rise with bodies fashioned like to His glorious body. For Christ's sake, then, the Christian is bound to obey the laws of bodily health.

#### Books and Magazines.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.) This fine magazine presents its readers every week with admirable reading matter profusely and finely illustrated.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.) The contents of this most valuable weekly are all that readers who desire to be acquainted with the best literature of the day can desire.

**OUR LITTLE FOLKS AND THE NURSERY.** (Boston: The Russell Publishing Co.) This monthly supplies its interesting constituency with most attractive reading beautifully illustrated.

**ST. NICHOLAS.** (New York: The Century Co.) A monthly magazine for young readers of rare adaptation, full of instructive and entertaining papers with numerous and excellently engraved illustrations.

**THE MISSIONARY REVIEW OF THE WORLD.** (New York: Funk & Wagnalls; Toronto: William Briggs.) This, the most comprehensive, complete and varied missionary serial published, has for the present month a most attractive table of contents.

**THE METHODIST MAGAZINE.** (Toronto: William Briggs.) The principal papers in the April number of this Canadian Magazine are, "Vagabond Vignettes," by the Rev. George J. Bond, B.A.; "In the German Fatherland," by the editor. Dr. Carman contributes an initial paper on "The Methodist Itinerancy," and Senator Macdonald continues his "Recollections of British Methodism in Toronto." H. C. Kerr, M.A., has a fine Latin version of Samuel Wesley's hymn, "Behold the Saviour of Mankind!" The number as a whole is one of great excellence.

**THE COTTAGE FLORIST.** Second Edition. (Toronto: James Bain & Son.)—To those who love the cultivation of flowers,—and who does not?—this is a most useful little work, being a "compendious and practical guide to the cultivation of flowering plants adapted to the climate of the Province of Ontario, Canada. The preface announces that it "is intended to supply a want felt by the amateur florist, viz., such a guide to the treatment of the various flowering plants as will enable him, though the merest tyro in gardening, to cultivate them successfully."

**SCRIBNER'S MAGAZINE.** (New York: Charles Scribner's Sons.) Descriptive papers profusely and artistically illustrated in the April Scribner are,

"Climbing Mount St. Elias," by William Williams; "The Building of an Ocean Greyhound," by William H. Rideing; "A Second Shelf of Old Books," a very interesting account of Edinburgh literary celebrities, by Mrs. James T. Fields; and the "Anatomy of the Contortionist," by Thomas Dwight, M.D. Another paper of interest is: "The Prevention of Railroad Strikes," by Charles Francis Adams. Robert Louis Stevenson's "Master of Ballintrae," short stories and poems give attractive variety to the number.

**THE CENTURY.** (New York: The Century Co.) The present number devotes half of its space to the Washington Centennial. "Washington Taking the Oath as President" is the frontispiece. "The Inauguration of Washington," "Washington at Mount Vernon after the Revolution," "Washington in New York in 1789," "Original Portraits of Washington," and "A Century of Constitutional Interpretation," the latter by John Bach McMaster all bear upon a subject that occupies the public mind at present. George Kennan this month gives a vivid picture of the Russian police system, and the Lincoln History reaches a most interesting portion of the national crisis. The serial "The Last Assembly Ball," several short stories and a variety of material make up a decidedly excellent number of one of the first magazines of the time.

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls; Toronto: William Briggs.) The April *Homiletic* is a marvel of interest and strength. Prof. Welch, D.D., of Auburn Seminary discusses "Beauty as a Middle Term;" Dr. Murray, Dean of Princeton College, gives an able paper on the "Poetry of Modern Skepticism;" Schelley Schaff, of Berlin, has a highly interesting article on "The Patriarch of Jerusalem and the Didache;" pastors will find food for thought in Professor Schodde's paper, "City Evangelization in Berlin;" while "Preacher and Orator," by the Rev. Owen Jones, is an able and discriminating contribution. The sermons, eight in all, are mostly by eminent preachers. "The Prayer Meeting Service," by Dr. Wayland Hoyt, is highly instructive. The Exegetical Section has articles from three eminent Biblical exegetes, Drs. Howard Crosby and Chambers and Prof. Beecher, of Auburn Seminary. Dr. Stuckenberg's European Department should be read attentively. In point of scholarship, ability, practical wisdom and adaptation to the needs of ministers, it is certainly the peer of any of our monthlies.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.) The coming celebration of the first president of the United States affords the occasion for a fine engraving of Gilbert Stuart's portrait of the Father of his Country, which appears as a frontispiece to the April number. The paper on "Washington's Inauguration" is by John Bach McMaster, which is interestingly written and finely illustrated. Other excellent papers are: "Characteristics of Parisian Cafes," by Theodore Child; "The Family Physician," by Andrew H. Smith, M. D.; "Footprints in Washingtonland," by Moncure D. Conway; "Tangiers and Morocco," by Benjamin Constant; "Gabbions of Abbotsford," "Flying Under Water," and "Norway, and its People," by Bjornstjerne Bjornson. Constance Fenimore Woolson and Charles Dudley Warner are the writers of the serial novels now appearing. In addition there are short stories and poems and the customary departments.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.) The poem by Oliver Wendell Holmes, in honour of the dinner given to James Russell Lowell on his seventieth birthday, is naturally the first thing to which the readers of the April *Atlantic* will turn. Mr. H. C. Merwin contributes a studious paper on "The People in Government;" and Mr. Samuel Sheldon answers the question "Why our Science Students go to Germany." Thomas Basin, Bishop of Lisieux, who suffered much at the hands of Louis XI., forms the subject of an article by Mr. F. C. Lowell; and William Cranston Lawton writes entertainingly of an Archaeological journey "From Venice to Assos." Miss Preston continues her series of articles by a paper entitled, "Before the Assassination," giving an account of Cicero's closing years; and Miss Louise Imogen Guiney, under the name of "An Outline Portrait," writes a pleasant sketch about Lady Magdalene Herbert, mother to George Herbert. Mr. Hardy's serial, "Passe Rose," is concluded; Mr. James' "Tragic Muse" is continued, and the concluding portion of "Hannah Calline's Jim" also forms part of this number. The two short stories are "The King's Cup and Calu," by Sophie May, and "A Dissolving View of Carrick Meagher," by George H. Jessop. Mr. Bliss Carman, the young Canadian poet, contributes a long poem, "Death in April," and Dr. T. W. Parsons some verses called "In Eclipse." Criticisms of Renan's Dramas and other recent books conclude an interesting number.